

SABBATH EVE SERVICE

הַדְּלָקָה לְנֵר הַשַּׁבָּת

LIGHTING SABBATH CANDLES

- READER: Come, let us welcome the Sabbath.
- CONGREGATION: May its radiance illumine our hearts as we kindle these candles.
- READER: Light is the symbol of the divine.
- CONGREGATION: The Lord is our light and our salvation.
- READER: Light is the symbol of the divine in man and in woman.
- CONGREGATION: The spirit of man and of woman is the light of the Lord.
- READER: Light is the symbol of the divine law.
- CONGREGATION: For the commandment is a lamp and the law is a light.
- READER: Light is the symbol of Israel's mission.
- CONGREGATION: The Lord has made a covenant with the people, for a light unto the nations.
- READER: Therefore, in the spirit of our ancient tradition that hallows and unites Israel in all lands and all ages, do we now kindle the Sabbath lights.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ

בְּמִצְוֹתָיו וְאָמַר לְדַלֵּק יָרֵךְ שַׁלְשֶׁת:

Blessed are You, O Lord our God, Ruler of the universe, who have sanctified us by Your laws and commanded us to kindle the Sabbath lights.

May the Lord bless us with Sabbath joy.
May the Lord bless us with Sabbath holiness.
May the Lord bless us with Sabbath peace.

WELCOMING THE SABBATH

Congregation

Lord of the universe, we lift up our hearts to You who made heaven and earth. The infinite heavens and the quiet stars tell of Your endless power. We turn from our daily toil, from its difficulties and its conflicts, from its clamor and its weariness, to meditate on the serene calm of Your presence which pervades all creation and hallows our life with the blessing of Sabbath peace.

Responsive Reading

Reader; O come, let us sing unto the Lord; Let us joyfully acclaim
the Rock of our salvation.

Congregation; Let us approach Him with thanksgiving. And
acclaim Him with songs of praise.

Reader: For great is the Lord, A King greater than all the mighty.

Congregation: In His hands are the depths of the earth;
His also are the heights of the mountains.

Reader: The sea is His for He made it; And His hands formed the dry land.

Congregation: Worship the Lord in the beauty of holiness;
Revere Him all that inhabit the earth.

Re; Let the field and all within it exult; Let all the trees of the
sing before the Lord.

Congregation; The heavens declare His righteousness,
And all the people witness His glory.

Reader: Light is sown for the righteous, And gladness for the upright in
heart.

Congregation: Rejoice in the Lord, ye righteous, And give thanks
unto His holy name.

READER
&

CONGREGATION:

לְבָה דִּוְדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת וְנִקְבְּלָה:
לְקִרְאָת שַׁבָּת לָכֵן וְנִלְכָּה. כִּי הִיא מְקוֹר
הַדְּבָרָה. מֵרֹאשׁ מִקְדָּם וְסוֹכָה. סוּף מַעֲשֵׂה
בְּמַחְשָׁבָה תִּחְלָה:

לְבָה דִּוְדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת וְנִקְבְּלָה:
הַתְעוֹבְרִי הַתְעוֹבְרִי. כִּי בֵּא אֹרֶךְ קוֹמֵי אֲוִרִי.
עוֹרֵי עוֹרֵי שִׁיר דְּבָרִי. כְּבוֹד יְיָ עָלֶיךָ וְנִלְכָּה:

לְבָה דִּוְדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת וְנִקְבְּלָה:
בּוֹאֵי בְּשָׁלוֹם עֲמֶרְתָּ בְּעִלָּה. גַּם בְּשִׁמְחָה
וּבְדִמְחָה. הוֹךְ אֲמוּנִי עִם סִגְלָה. בּוֹאֵי כָלָה. בּוֹאֵי
כָלָה:

לְבָה דִּוְדִי לְקִרְאָת כָּלָה. פְּנֵי שַׁבָּת וְנִקְבְּלָה:



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READER: Come, my friend, to meet our lover.

CONGREGATION: Let us welcome the Sabbath.

READER: "Observe" and "Remember," in a single command, the One God announced to us.

CONGREGATION: The Lord is One and God's name is One, for glory and for praise.

---(congregation rises and turns toward the door, as if to welcome)---
---(a guest)---

READER: Come in peace, crown of God, come with joy and cheerfulness.

CONGREGATION: Amidst the faithful of the people, come O lover.

READER: Come, my friend, to meet our lover.

CONGREGATION: Let us welcome the Sabbath.

---(congregation is seated)---

JOY OF THE SABBATH

CALL TO WORSHIP

---(congregation rises)---

READER: בָּרְכוּ אֶת־יְיָ הַמְּבָרֵךְ:

Praise the Lord to whom all praise is due.

CONGREGATION: בְּרוּךְ יְיָ הַמְּבָרֵךְ לְעוֹלָם וָעֶד:

BA * RUCH / A * DO * NAIY / HA * ME * VO * RACH / LI * O * LAM
VA * ED

Praised be the Lord to whom all praise is due for ever and ever.

READER: בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. אֲשֶׁר
בְּדִבְרוֹ מַעְרִיב עַרְבִים. בְּהִכְנֶסָה פִּתְחֵי שַׁעֲרִים.
וּבְהִבְרָה מְשֻׁנָּה עֲתִים וּמַחְלִיף אֲחִיחֻמִּים.
וּמַסְדֵּר אֲחֵיחֻכָּבִים בְּמַעֲמֻרֹתֵיהֶם בְּרָקִיעַ
בְּרָצוֹנוֹ. בּוֹרֵא יוֹם וְלַיְלָה. יְיָ צְבָאוֹת שְׁמוֹ. אֵל
חַי וְקַיִם תָּמִיד וְיִמְלֹךְ עָלֵינוּ לְעוֹלָם וָעֶד. בְּרוּךְ
אַתָּה יְיָ הַמַּעְרִיב עַרְבִים:

READER

&

CONGREGATION:

Infinite as is Your power, even so is Your love. You did manifest it through Israel, Your people. You have led us in the way of righteousness and brought us to the light of truth. Therefore at our lying down and our rising up, we will meditate on Your teachings and find in Your laws true life and length of days. May Your love never depart from our hearts. Praised be the Lord, who has revealed Your love through Israel. Amen.

--(congregation rises)--

READER

&

CONGREGATION:

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

בְּרוּךְ שֵׁם כְּבוֹד מְלָכוּתוֹ לְעוֹלָם וָעֶד:

She- ma Yis-ra-el A-do-nay
E-lo-he-nu A-do-nay E-chad
Ba-ruch Shem Ki-vod
Mal-chu-so Li-o-lam E-chad.

Hear, O Israel: The Lord our God, the Lord is One.
Praised be God's name whose glorious kingdom is forever.

--(congregation is seated)--

READER:

וְאַהֲבָתָא אֵת יי אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
וּבְכָל-מְאֹדְךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֶנְכִּי
מְצַוְךָ הַיּוֹם עַל-לִבְּךָ: וְשָׁנָתָם לְבָנֶיךָ וְדַבַּרְתָּ
בָּם. בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלֻקְחְךָ בְּדֶרֶךְ וּבְשִׁבְבְּךָ
וּבְקוּמְךָ: וְקָשַׁרְתָּם לְאוֹת עַל-יָדְךָ. וְהָיוּ לְמִטָּה
בֵּין עֵינֶיךָ: וְכִתְבָתָם עַל-מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:
לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתָם אֶת-כָּל-מִצְוֹתַי וְהָיִיתָם
קְרוֹשִׁים לְאֱלֹהֵיכֶם: אֲנִי יי אֱלֹהֵיכֶם:

CONGREGATION:

You shall love the lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and you shall speak of them when you are sitting at home and when you go on a journey, when you lie down and when you rise up. You shall bind them for a sign on your hand, and they shall be for frontlets between your eyes. You shall inscribe them on the doorposts of your house and on your gates. So that you will remember and do all my commandments and be holy unto your God.

Reader:

We pray to You, O Lord, that in the presence of cruelty and wrong our hearts remain steadfast and true. When evil people plot against us and seek to uproot us, let not despair drain our strength nor fear chill our faith. Teach us to meet enmity with courage and hope, and to battle against adversity with resolute will and unyielding self-reliance. Keep alive within us the vision of our high purpose and noble destiny. Open our hearts to the cry of the persecuted and the despoiled. May the love and sympathy that brother feels for brother and that sister feels for sister impel us to acts of service and sacrifice, so that suffering and misery may be alleviated, and the hope of the crushed spirit rekindled. Hasten the day when hate and strife shall cease to divide the people of the earth, and justice and love reign supreme in the world.

Please rise and recite silently in Hebrew or English.

Blessed art Thou, O Lord our God and God of our fathers, God of Abraham, Isaac and Jacob, the great, mighty, revered and most high God, Master of heaven and earth.

Our God and God of our fathers, accept our rest. Sanctify us through Thy commandments, and grant our portion in Thy Torah. Give us abundantly of Thy goodness and make us rejoice in Thy salvation. Purify our hearts to serve Thee in truth. In Thy loving favor, O Lord our God, grant that Thy holy Sabbath be our joyous heritage, and may Israel who sanctifies Thy name, rest thereon. Blessed art Thou, O Lord, who hallowest the Sabbath.

ברוך אתה יי אלהינו ואלהי אבותינו. אלהי אברהם.
אלהי יצחק ואלהי יעקב. האל הגדול הגבור והנורא.
אל עליון קנה שמים וארץ:

אלהינו ואלהי אבותינו רצה במנוחתנו קדשנו
במצותיך ומן חלקנו בתורתך. שבענו משובך ושמחתנו
בשועתך. וטהר לבנו לעבדך באמת. ותחילתנו יי
אלהינו באהבה ובדצון שבת קדשך. וננוחו בה ישראל
מקדשי שמך. ברוך אתה יי מקדש השבת:

CONGREGATION: May the words of my mouth and the meditation of my heart be acceptable to You, O Lord, my Rock and my Redeemer. Amen.

READING FROM TORAH

--(congregation rises)--

CONGREGATION: Let us adore the ever-living God, and render praise to
& the Lord who spread out the heavens and established the
READER earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else. We bow the head in reverence, and worship the King of kings, the Holy One, praised be the Lord.

ואנחנו כרעים ומשתחוים ומודים לפני מלך
מלכי המלכים הקדוש ברוך הוא:

--(congregation is seated)--

READER: May the time not be distant, O God, when Your name shall be worshiped in all the earth, when unbelief shall disappear and error be no more. Fervently we pray that the day may come when all people shall invoke Your name, when corruption and evil shall give way to purity and goodness, when superstition shall no longer enslave the mind, nor idolatry blind the eye, when all who dwell on earth shall know that to You alone every knee must bend and every tongue give homage. O may all, created in Your image, recognise that they are brothers and sisters, so that one in spirit and one in friendship, they may be forever united before You. Then shall Your kingdom be established on earth and the word of Your ancient seer

be fulfilled: The Lord shall reign forever and ever.

CONGREGATION: On that day the Lord shall be One and God's name shall be One.

ביום ההוא יהיה יי אֱחָד וְשִׁמוֹ אֶחָד:

KADDISH

--(congregation rises)--

READER
&
CONGREGATION:

יְהוָה וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. בְּעֻלְמָא דִּי בְּרָא
בְּרַעוּתָהּ. וְנִמְלִיד מְלָכוּתָהּ. בְּחַיִּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל-בֵּית יִשְׂרָאֵל. בְּעוֹלָא וּבּוֹמָן קָרִיב.
וְאָמְרוּ אָמֵן:

יְהִי שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלְמָא וְלְעָלְמֵי עָלְמָיָא:

יְתַבְרַךְ וְיִשְׁתַּבַּח וְיִתְפָּאֵר וְיִתְרוֹמֵם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוֹדֶשָׁא. בְּרִיךְ
הוּא. לְעָלְמָא מִן כָּל-בְּרַכְתָּא וְשִׁירָתָא. תְּשַׁבְּחֶתָּא
וְתִתְמַתָּא. דְּאִמְרוּן בְּעֻלְמָא. וְאָמְרוּ אָמֵן:

יְהִי שְׁלָמָא רַבָּא מִן-שְׁמַיָּא וְחַיִּים. עָלֵינוּ וְעַל-
כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

עֲשֵׂה שְׁלוֹם בְּמִרוֹמָיו. הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ
וְעַל-כָּל-יִשְׂרָאֵל. וְאָמְרוּ אָמֵן:

---(congregation is seated)---

*** SONG FOR PEACE***

O-Seh Sha-Lom Bir-ro-mav Hoo Ya- a-seh Sha-lom A- le-nu
Ve-al kol Yis-ra-el Vi-im-ru A-men.

אֲדוֹן עוֹלָם אֲשֶׁר מֶלֶךְ בְּמֶרֶם כָּל־יִצִּיר נִבְרָא
 לַעַת נַעֲשֶׂה בְּחֶפְצוֹ כֹּל אֲזִי מֶלֶךְ שְׁמוֹ נִקְרָא:
 וְאַחֲרֵי בְּכָלוֹת הַכֹּל לְבָדּוֹ יִמְלֹךְ נֹרָא
 וְהוּא הָיָה וְהוּא הָיָה וְהוּא יִהְיֶה בְּתִפְאָרָה:
 וְהוּא אֶחָד וְאֵין שְׁנֵי לְהַמְשִׁיל לוֹ לְהַחֲבִירָה
 בְּלִי רֵאשִׁית בְּלִי תְּכָלִית וְלוֹ הָעוֹ וְהַמְשָׁרָה:
 וְהוּא אֵלֵי וְחֵי גֵּאֲלִי וְצוּר חֲבֵלִי בַּעַת צָרָה
 וְהוּא נָסִי וּמְנוּס לִי מִנֶּת כּוֹסֵי בְּיוֹם אֶקְרָא:
 בְּיָדּוֹ אֶפְקִיד רוּחִי בַּעַת אֵישׁן וְאַעֲרָה
 וְעִסְדֵּרוּחִי גִּוְיָתִי ִּי לִי וְלֹא אֵירָא:

ㄷ ADON OLAM

Eternal Lord who ruled from aye
 Ere yet created forms were made,
 What time He willed all things to be,
 Then homage to His rule was paid.

And when this all shall cease to be,
 Alone His awe shall be displayed.
 He was. He is. He e'er shall be
 In glory that can never fade.

Unique, alone, without compare
 Is He by whom all else was made.
 Without beginning, without end;
 His might, His rule, must be obeyed.

He is my God, my living hope
 In troubled hour, my rock, my aid,
 My banner, refuge, portion true,
 My guide to whom my prayer is prayed.

I rest my spirit in His hand;
 Asleep, awake, by Him I'm stayed.
 My body and my soul with God,
 I face my future unafraid.

TRANSLITERATION OF ADON OLAM

Adon olam a-sheer molah	B'te'rem kol yetseer nivro,
L'eis na-osoh v'heftso kol	Azai me'leh sh'mo nikro.
V'oharei kih'los hakkol	L'vaddo yimloh,noro,
V'hu hoyoh v'hu hoveh	V'hu yih'yeh b'sif-oroh.
V'hu ehod v'ein sheinee	L'ham-sheel lo l'hohbeeroh,
B'lee rei-shees b'lee sahlees	V'lo ho-oz v'hammisroh.
V'hu Eilee v'hai go'alee	V'tsoor hevlee b'eis tsoroh.
V'hu nisse umonos lee	M'nos kosee b'yom ekro.
B'yodo ofkeed roohēe	B'eis ee-shan v'o-ee'roh,
V'im roohēe g'viyyosee	Adonoi lee v'lo eero.

Passover

ORIGINALS OF SEDER

PASSOVER HAGGADAH

All: Praised are you, O God, Ruler of the universe,
who has made us holy with your laws and has commanded
us to kindle the Passover lights.

(The candles are lit.)

THE SEDER

Leader: We have before us the Seder plate. On it have been placed
the main symbols of this service.

Part: First, we have three matzos, symbolizing our ancestors' hasty
departure from Egypt. We use three matzos to represent three
religious groupings of the Jewish people -- Kohen, Levi and
Yisroel. They are placed together to indicate the unity of
the Jewish people. In unity, there is strength and power
to survive.

Part: The second symbol is the roasted shankbone which reminds us
of the Paschal lamb, a special animal sacrifice which our
ancestors offered on the altar of the great temple in Jerusalem,
on the Passover holiday.

Part: The third symbol is a roasted egg which reminds us of the
second offering brought to the temple on Passover. It was
known as the festival offering, for it was brought on each
of the great festivals -- Passover, the Festival of Lights,
and the Festival of Booths.

Part: The fourth symbol is the Maror, the bitter herbs, which re-
minds us of the bitterness of slavery which our ancestors
were compelled to endure.

Part: The fifth symbol is the Charoses, made to resemble mortar,
used at the time to remind us of the mortar which our ancestors
used to make bricks for the building of Egyptian cities.

Part: The final symbol is the Karpas, a green vegetable, used to
remind us that Passover coincides with the arrival of spring
and the gathering of the spring harvest. Passover, in ancient
times, was also an agricultural festival and an occasion on
which our ancestors gave thanks for the earth's rich bounty.

Kiddush

Leader: Blessed are you, O Lord our God, Ruler of the universe, who
has created the fruit of the vine.

All: Blessed are all the peoples of the world; we have been created
with the love of freedom in all of us. Blessed is our ex-
perience and our minds which have taught us what is holy and
what is profane, what is freedom and what is slavery.

Blessed are you, O God, who has kept us alive, sustained us,
and brought us to this season.

(Drink the first cup of wine.)

URCHATZ

Leader: The second ceremony of the Seder is known at Urchatz, "Washing of the Hands." This is a symbolic act of purification which precedes our participation in this religious service.

(Pass the pitcher of water, a bowl and a towel, pour the water over the hands into the bowl.)

KARPAS

Leader: (Distribute pieces of green vegetable, such as parsley, lettuce or watercress). Passover preserves some of the customs existing at the time of the Temple in Jerusalem. All formal dinners began with an hors d'oeuvre. Karpas is the appetizer of the Passover meal.

The green vegetable is a symbol of springtime and the miracle of nature's renewal. At this season when Earth arrays herself in fresh green, our spirit rises, and we renew our faith in a world where freedom and justice will prevail.

The salt water into which the parsley is dipped to make it palatable is interpreted as salty tears, to remind us of the tears shed by the oppressed Israelites.

All: Blessed are You, O God, creator of the fruit of the earth.
(Dip the parsley in salt water and eat it.)

YACHATZ

Leader: (Take the middle of the three wrapped Matzos from the Seder plate.)

This is the ceremony of Yachatz. I shall break the middle matzoh in two, removing one half and setting it aside. This will become the "Afikomen", the dessert, to be eaten at the conclusion of our meal. At that time the Afikomen will be broken into little pieces, traditionally no bigger than an olive, and each person will receive a piece. The Afikomen may be hidden by any person, and that person may request a reward before returning it to be eaten as dessert.

MAGID

Leader: At this point in the service we tell the story of the Exodus.

Hospitality is a time-honored virtue among the Jews. The custom of inviting to the Seder all who are hungry originated in Babylon. Therefore, the invitation grew out of the Jews captivity. Our Seder would not be true to tradition unless we offer hospitality to any stranger in our midst, or make it possible for the needy to observe the Seder.

In the prayer which follows, we invite those in need to join us at our Seder table. We open the door as a sign of welcome to anyone who wishes to join us.

(As a sign of hospitality, the door is opened, the matzoh is uncovered and the ceremonial plate is lifted up.)

All: Behold the matzoh, bread of poverty, which our ancestors ate in the land of Egypt. Let all who are hungry come and eat; all who are needy come and celebrate the Passover with us.

Now we are here and in all lands, next year may all homeless Jews celebrate the Passover in the Land of Israel. Now many are enslaved; next year may all women, men, and children be free.

(The door is closed, the wine cup is filled a second time, and the youngest child asks the four questions.)

THE FOUR QUESTIONS

Child: Wherefore is this night different from all other nights?

(I) On all other nights we may eat either leavened or unleavened bread, but on this night why only unleavened bread?

(II) On all other nights we eat all kinds of herbs, but on this night, why do we eat especially bitter herbs?

(III) On all other nights we need not even dip our herbs in any condiment, but on this night why do we dip herbs twice?

(IV) On all other nights we eat either sitting or reclining, but on this night, why do we recline?

Leader: (Uncover the matzoh and begin the reply.)

Whereas all people sometimes tend to conceal and forget their lowly origin, we are constantly reminded of it. at the Seder, when we bless the cup on sabbaths and festivals, when we read the Ten Commandments, and especially when we say our daily prayers, we recall that our ancestors were slaves in Egypt and were liberated by God. This reminder helps us to appreciate the importance of freedom of all human beings.

Once we were slaves to Pharoah in Egypt until God rescued us. If God had not brought our ancestors out of Egypt, all of us might still be slaves.

Therefore, regardless of how wise we are, or how old we are, or how well we know the story, it is still a duty, a blessing, to tell and retell the story of the Exodus from Egypt. And the more we discuss it, the better we will understand how terrible it is to be a slave and how wonderful it is to be free.

Through the years, the story of the Exodus has been retold and passed along from one generation to the next. In each generation the story of the Exodus has given the people courage to face difficulties.

The story of the Exodus also gives us hope because it reminds us that God cares about the oppressed and helps them to achieve freedom. We hope that our Seder will be made more meaningful by questions, comments and discussion on this theme.

The Four Children

Leader: The isolated child asks, "Why should I be concerned with the rest of humanity?"

AND WE ANSWER, "IF YOU ARE ONLY FOR YOURSELF, WHAT ARE YOU?"

The naive child asks, "When there is so much suffering and oppression in the world, how can I be selfishly concerned with myself and my family?"

WE ANSWER, "IF YOU ARE NOT FOR YOURSELF, WHO WILL BE FOR YOU?"

The overwhelmed child is so aware of the magnitude of the problems of the world, that she does not even know where to begin, and so she does nothing, not even ask.

AND WE TELL HER, "IT IS NOT UP TO YOU TO COMPLETE THE TASK, BUT NEITHER ARE YOU FREE TO DISIST FROM IT. 'If not now, when?'"

The wise child asks, "How can we, in our daily lives, put into practice the teachings and understandings of the issues we are raising here tonight?"

AND WE ANSWER, "WE MUST ACT TOWARD TRANSFORMATION OF SOCIETY. BUT THE FIRST STEP IS TO GAIN AN UNDERSTANDING OF THE SOCIETY AND OUR POSITION IN IT, WHICH IS WHAT WE ARE TRYING TO DO TONIGHT, THROUGHOUT THE SEDER. LET US BEGIN WITH THE TELLING OF THE STORY OF PASSOVER.

Song: Let My People Go.

When Israel was in Egypt's land,
Let my people go!
Oppressed so hard they could not stand,
Let my people go!

Go down, Moses
Way down in Egypt's land.
Tell old pharoah
Let my people go.

Thus saith the Lord, bold Moses said,
Let my people go!
If not, I'll strike your first-born dead,
Let my people go.

The Story of Passover

What is oppression?

It is the denial of the most basic human right: to be yourself. It means being forced into a situation where your own destiny is not in your own hands but in those of others. It is a condition of being powerless to act to gain control of your destiny, of being reacted upon by events without the capacity to change or prevent them. It means being exploited and used in the interests of others and against your own, and of being programmed for and forced into certain roles for their benefit.

The story of Passover is the story of one people's experience with oppression, and how God intervened to free them.

THE STORY OF PASSOVER

The story of the Jewish people in Egypt begins with Joseph. When Joseph succeeded in interpreting the Pharaoh's dreams, Joseph was rewarded by being appointed prince over the land. In that position, Joseph helped Egypt to survive during the years of hunger which he predicted would come. In fact, Joseph served Egypt so well that all the neighboring countries had to buy food from Egypt when the famine came.

The hunger in Israel also brought Jacob and his family to Egypt. They were seventy people in all. As time went by they grew in number until it seemed that they were everywhere.

After Joseph died a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered that every baby boy born to the Israelites be put to death.

Amram, the father of Miriam, was great in his generation. When he heard Pharaoh proclaim, "All the sons that are born ye shall cast into the Nile," Amram said, "We are toiling in vain," meaning that without male children there would be no children and no future. Amram divorced his wife, and other men, following his example, also divorced their wives.

Amram's daughter Miriam said to her father, "You have condemned us more than Pharaoh because he only condemned the males, but you condemned males and females. What Pharaoh decreed was only for this world, but your decree is for this and the next world. Pharaoh is a villain, so there is some doubt about whether his decree will be fulfilled, but you are a just man, so it is sure that your decree will be obeyed."

Amram listened to his daughter and took back his wife Yochevit. All his followers remarried their wives. The child Miriam and her brother Aaron sang and danced at the ceremony.

When Miriam was five, her mother was pregnant with Moses. Miriam prophesied and said, "My mother is about to bear a son who will save Israel from Egypt."

Our legends tell us that Pharaoh, in the time-honored pattern of oppressors, tried to get Jews to collaborate in murdering their own people. He summoned the top two midwives, Shifra and Pu-ah, commanding them to kill new-born Jewish males at birth and to report the birth of Jewish females so they could be raised to serve his brothels. The midwives did not carry out Pharaoh's command. Instead of murdering the infants, they took special care of them. If a woman was poor, they went around to the other women, collecting food for her and the child.

When Pharaoh asked them to account for all the living children, they made up the story that Jewish women gave birth so fast that they did not summon midwives, so the midwives could not get to the children.

On the day Moses was born, the house was filled with light. Her father kissed Miriam on the head and said, "Your prophecy was fulfilled." Three months later her brother was thrown into the Nile.

Her father hit her on the head and asked, "Daughter, now where is your prophecy?" That is why it is said in the Bible, "The child's sister took her stand at a distance to see what would happen to him."

But Moses was saved from Pharaoh's evil decree by his mother's courage and love. By a strange twist of events, he was discovered by the Pharaoh's daughter and taken by her to live in the house of Pharaoh. There he could have lived peacefully and happily, enjoying the wealth, the protection and the excitement of the palace.

But Moses saw the suffering of the Israelite slaves and he felt pain in his heart for them. One day when he saw an Egyptian taskmaster beating an Israelite slave, Moses could not control his anger, and he killed the Egyptian. Moses now had to run away from Egypt. He fled to Midian where he became a shepherd.

One day, while he was looking after his sheep, he heard the voice of God calling to him from a bush. Moses answered: "Here I am." Then, according to the Torah, God spoke to him. God told him to go to Pharaoh and to bring the Children of Israel out of Egypt.

Despite Moses' plea and the threat of God's punishment, Pharaoh stubbornly refused to free the Israelite slaves. One plague after another was brought upon the Egyptians. After each one, Pharaoh would promise to obey God's command. But as soon as the plague had passed and relief came, Pharaoh changed his mind. Only after the tenth and most horrible plague, the death of the first-born, did Pharaoh finally agree to let the Israelites go.

God's unfailing help has sustained our mothers and fathers and us. For not only one enemy has risen up to destroy us, but in every generation do people rise up against us seeking to destroy us, but God delivers us from their hands.

As we hold this cup of wine, we remember our sisters in the land of Egypt who fearlessly defied the Pharaoh. The courage of the Jewish midwives in Egypt was recognized by the Talmudic sages when they wrote:

"The Jews were liberated from Egypt because of the righteousness of the women." (Talmud, Sota 11b)

In each and every generation, a Jew should experience the Exodus as if she herself had just been liberated from Egypt. For it is written:

All: "And you shall tell your children on that day, 'This is what God did to liberate me from Egypt.'"

Leader: For God did not liberate our ancestors only, but us, their descendants, along with them.

The Ten Plagues

Leader: The Bible tells of ten plagues that were unleashed against the Egyptians.

As we mention each of the plagues, we spill a drop of wine from our cup. We do this to show our sympathy for the Egyptians. The cup of wine is the symbol of joy. But our cup is not full when we recall the suffering of the Egyptians. Although they were the enemy and enslaved us, yet we still feel their pain. They, too, were human beings, children of the same God whom we follow.

(With your spoon or fingertip, spill into your plate a drop of wine from your cup as each plague is mentioned.)

These were the ten plagues which God brought upon the Egyptians:

Blood, Frogs, Flies, Wild Beasts, Cattle Disease, Boils, Hail, Locusts, Darkness, Smiting of the First Born.

The story of the plagues contains a reminder and a warning to all nations. When they oppress any of their people, when they show no concern for human beings, when they do not care about human suffering, they are preparing for destruction. A nation which wants to grow and prosper must grant liberty and justice for all its people. The Torah commands "Proclaim liberty throughout the land to all its inhabitants."

Today the world is far from being completely liberated. Each drop of wine that we pour is hope and prayer that people will cast out the plagues that threaten everyone, everywhere they are found, beginning in our hearts:

Hate and violence	War
Divisiveness	Poverty
Despair and cynicism	Economic exploitation
Destruction of the environment	Oppressions of nations and people
Danger of nuclear disaster	Neglect of human needs

Leader: All of the symbols of the Seder are important. But Rabbi Gamaliel used to say that there are three major Passover symbols. A person who does not explain these three symbols at the Seder has not fulfilled their duty. They are: The Passover offering; Matzah; and bitter herbs.

All: (The roasted bone is lifted on the seder plate, and all say:)

All: This roasted bone is a reminder of the Passover lamb which our ancestors used to eat in the days of the great Temple in Jerusalem. They offered the lamb on Passover just as the Israelites in Egypt before them did on the very first Passover. Why were they commanded to do so? This is the way The Bible puts it: "It is the sacrifice of the Passover unto God who did pass over the houses of the Israelites when they Egyptians were punished for their cruelty."

Leader: In every age we must be reminded that freedom and sacrifice go together. If we want to remain free, we must be ready to pay for that freedom.

(The leader raises the top matzoh on the seder plate, and all say:)

All: The matzoh is a reminder of the flat baked dough our ancestors ate as they fled from Egypt. Thus the Bible tells us: "They baked dough they had taken out of Egypt into cakes of matzoh. In their haste to leave Egypt, they did not wait for the dough to rise..."

(The leader raises the bitter herbs, and all say...)

All: "Maror" means bitter. It is a reminder of how bitter the Egyptians made the lives of our ancestors. We read in the Bible, "The Egyptians made their lives bitter with hard labor, with mortar and brick, and with every kind of work in the field. All the labor which the Egyptians forced upon them was harsh."

When we eat the Maror during the seder, we are reminded of the bitterness of slavery. The Maror helps us to put ourselves into the place of those who suffer, who are poor and hungry, those who are sick and alone. The Maror helps us to care about other people.

Leader: Let us give thanks and praise God in the words of the Hallel for the freedom which has come out from Egypt:

All: Hallelujah! Praise the Eternal.
Praise ye servants of the Eternal,
Praise the name of the Eternal.
Blessed be the name of the Eternal
From now and forevermore.

Leader: Let us now raise our cup of wine and say a Passover blessing:

All: God, we thank you for this festival of Passover. It reminds us of your great gift of freedom to our ancestors and to us. As you have enabled us to reach this day, so may you help us to observe other holy days and festivals in the years ahead, in joy and in peace.

Blessed are you, O God, redeemer of Israel.

(Drink the wine and refill the cup.)

(Wash the hands and recite the blessing.)

All: Blessed are you, O God, who has sanctified us with thy laws and commanded us to wash our hands.

Leader: (Distributes a piece of matzoh to each person.)

All: Blessed are you, O God, who brings forth sustenance from the earth.

Blessed are you, O God, who has sanctified us with your laws and commanded us to eat unleavened bread.

All: (Mix some bitter herbs and some charoses.)

Blessed are you, O God, who has sanctified us with your laws and commanded us to eat bitter herbs.

(Eat some of the matzoh with bitter herbs and charoses.)

Leader: To the sage Hillel, eating matzoh and maror together was not a trivial matter. To him, slavery and freedom were merged in one historical event. The bread of poverty became the bread of freedom, and should be tasted together with the bitter herbs, so that one should know the bitterness of slavery and the joy of freedom. We add the charoses so that we will know that freedom is sweet.

The meal is eaten.

All: When God brought the exiles back to Zion, we were as in a dream. Then was our mouth filled with laughter, and our tongue with joyous song.

Then it was told among the nations: "God has done great things for them."

Yes, God has done great things for us, and we are rejoiced.

O God, bring back our exiles like streams in the desert.

They who sow in tears shall reap in joy. Though they weep as they scatter their measure of seed, they shall return with joyous song as they carry home their sheaves.

Leader: The meal is not finished until the Afikomen is eaten. The reward will be given to the person who finds it and returns it.

On our seder table is a large cup of wine which none of us has touched. It is reserved for the prophet Elijah. Elijah is the harbinger of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

Let us open the door and rise in the hope that Elijah will enter and drink from the cup. (Open the door.)

ALL: Blessed is the One who comes.

(The door is closed.)

Pastor: On the night when Jesus was at dinner, celebrating the Passover, he took the bread, and when he had blessed it, he broke it, and gave it to them, saying, "This is my body which is broken for you. Do this in memory of me."

And then he took the cup, and when he had given thanks, he gave it to them, saying, "Take and drink. This is the cup of the new covenant in my blood, poured out for you and for many for the forgiveness of sins. Do this as often as you do it to recall me into your presence."

As you break the bread and dip into the cup, when you pass it, say to your neighbor "This is the bread of heaven. This is the cup of salvation."

HYMN: "It is Well With My Soul."

We thank Am Tikva, the gay synagogue of Boston, for the use of their Haggadah.

